Wae
000 population of seven hundred. Some of the houses
342 are large, but most of them are simple. All ex-
343 cept the barns are not built on piles. The roof
513 overhangs. It is made of alang-alang grass thatch. Beneath it is a small plated-walled in area where there is a large bench for sleeping. There is also a bale-bale [sleeping bench] under the roof and often in front too. Here sit the women while they work. If there are two families to a house, one sleeps on one end of the bench and the
[417] other on the other. There is no partition. This
364 kampong is not fenced in as is Leloba, and the
231 pigs run all over. This is an illustration of
787 what the mission does. It keeps the kampong
872 clean. In Wailolong there is a school of three
346 grades with two teachers. There is also a chapel as in other kampongs. The church to which everyone here goes on Sunday is in Riangkamië, but since this was burned they go to one farther off.
[771] The people here seem to be more on the pagan
144 side, although the racial mixture is about the
142 same. It is notable how most of them are standard Negroid, but many, especially the women, are nearly white and Caucasoid. Many children have brown hair or hair which is partly brown.

●[249] Cotton is grown locally and is pressed and
286 spun here. They spin thread on wheels as in Ende,
531 and also can spin with a spindle as they walk along. They weave on the regular horizontal back-bar loom. The colors of the woven cloth are blue and black mostly. The designs are even poorer than those in Ende. All is ikatted. And the
[562] cloth is very heavy. Different designs are used for men and for women. They say that a cloth takes a year to make.

463 There are evidently no (or nearly no) crafts-
411 men here, and everyone is a farmer. I see many men with spears, but have not yet seen a bow. A
304 few old people, it seems especially the women, have a little tattooing, and the guru says this

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Little meat is

262 eaten, and this is done only during feasts. There are some eggs. They do not eat much fish, because they must purchase them. They do buy some food from the local store (never any canned food, because this is too expensive), for example, rice and salt. They do not grow [249] any tobacco.

434 To get the small amount of money they need to buy in the toko, they sell coconuts and anything else they may have, which is usually quite little. Fl. 5.00 in cash is a lot of money for a man here.

264 The people here eat three times a day, a little in the morning, and equally heavy noon and evening meals.

262 They like dog meat and also horse meat, but
574 these, like pig and goat, are only eaten at the time of a feast. They say that the main feasts are funeral ones. They also say that the people here have no decided preference and will gladly eat any kind of meat. They [266] say they have no memory of cannibalism except for the eating of the hearts of enemies for
224 bravery in warfare. They rarely hunt. If they
262 do they use a bow and are lucky to get monkeys
624 or pigs. There are no deer here. There is a clear case for meat hunger here, and the only material gain of being a mosa laki is that you [465] are always given a piece of meat when an animal [171] is killed. This is like the Toradja pattern, and shows how much of a luxury meat really is. It is the "government man's salary."

436 Formerly there was no money and there were
178 no toko. Of course there may have been a few
443 gold pieces, but they were really sacred objects. Today they have little cash.

243 The irrigated rice fields started three
177 years ago and were instigated by Hadji Akbar
788 of Watu Roga. He went to Mecca and saw the many sawah in Bima, Java, and elsewhere. When

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754 the way to Ndona. She has a second sight, and
756 uses stones to divine. She gets her cures
[787] from dreams. I asked whether she had familiars in dreams, but got no satisfactory reply. But now I can at least proceed with further queries regarding the bisa mari, having an actual case in mind. She can save a woman whose child dies inside her. She is a rather handsome old lady, well preserved, with piercing eyes. She looks clean (smells like disinfectant soap, as she just came from the hospital). I note that she, a doctor herself, went
[758] to the hospital. When I went to the hospital this morning, great crowds were waiting. They have all taken to it, but there is no hope of proper care, as there are so many patients and so few doctors.

438 There has been a small increase in the sale of merchandise in order to get cash to buy other items. It has not been a very great
[435] change. The produce sold includes coconut, coconut oil (a few bottles, self made, sell at fl. 0.50), vegetables, bananas, betel leaves, and areca nuts. All are very small items. Coconut seems to be the main thing. All of this is sold in the town of Ende, if at all.

[443] With the money they obtain they buy oil, soap, salt, tobacco, and even a bit of meat and other food in the toko or warong. They also buy dry fish. The toko buys its supplies in Ende.

249 I asked about the cloth situation. This is
433 a poor case now as everyone is short and the distribution of cloth by the government has not been too effective. This is a remarkable case. For many years formerly the people here had discontinued planting cotton. Then, when the Japanese came, they started up again and have done so since. Each family plants a little. The yield is not so good, but it could be, the assistant says.